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THE

Way of Life revealed,

AND THE

Way of Death discovered:

Wherein is declared,

Man's happy Estate before the Fall,

His miserable Estate in the Fall,

AND

The Way of Restoration out of the Fall, into the Image of God again, in which Man was before the Fall.

ALSO,

The By-Paths, Crooked Ways, Wiles, Snares, and Temptations of the Enemy of Man's Soul discovered, who goeth about as a roaring Lion, seeking how he may insnare and devour those who are in any measure escaping out of his Ways of Death and Destruction.

By CHARLES MARSHALL.

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HARDING

TO THE

READER.

BE serious when thou takest in Hand to read this following Treatise, and have a single Regard unto the inward Estate of thy immortal Soul; and let thy Spirit bow down to the Measure of the Spirit of God given thee to profit withal, that by it the Eye of thy Understanding may be opened, so wilt thou see the Things herein contained, which concern thy own eternal Welfare: And let not thy own Thoughts and Imaginations, in the Wisdom from below, which is sensual and earthly, be Judge therein; but stand still out of thy own Comprehendings, Ascendings, and Descendings; and let a true and diligent Regard be had to the Word in thy Heart and Mouth, there placed, that thou may'st obey it and do it; so will thy Heart be truly opened to read with Delight the Things herein opened by the Spirit of Truth, which searches all Things, yea, the deep Things of God, and the Travail in Spirit, which is for opening the Eyes of the Blind, and unstopping

of

of the Ears of the Deaf, will be anſwered, and the Lord God Almighty will have his Honour from his own Workmanſhip, and thou the Benefit; which is the Deſire, Travail, and Breathings of him, who is a Traveller for Sion's *perfect Deliverance.*

C. M.

Briſtol, the 2d of the ſeventh Month, in the Year 1673.

THE

Way of Life revealed,

AND THE

Way of Death diſcovered, &c.

IN the Beginning God created the Heaven and the Earth; and after he had made all Things on the Earth, he made Man in his own Image, formed him of the Duſt of the Ground, and breathed into him the Breath of Life, and Man became a living Soul: And the Lord planted a Garden in *Eden*, and there he placed the Man whom he had formed; and out of the Ground the Lord God made every Tree pleaſant to the Sight, and good for Food, to grow; the Tree of Life alſo in the midſt of the Garden, and the Tree of Knowledge of Good and Evil: And he that made Man in this Eſtate, gave him a Law to preſerve him therein, as the Scripture of Truth witneſſeth, ſaying, *And the Lord God commanded the Man, ſaying, Of every Tree in the Garden thou may'ſt freely eat; but of the Tree of Knowledge of Good*

Good and Evil, thou may'ſt not eat; for in the Day thou eateſt thereof, thou ſhalt ſurely die. Now God ſaw every Thing that he had made, and behold it was very good; the Tree of Knowledge of Good and Evil was good, but not for Food: And Man was endued with that divine Wiſdom, that when the Lord God brought of every Beaſt of the Field, and Fowl of the Air, to *Adam*, he gave Names unto them; and whatſoever *Adam* called every living Creature, that was the Name thereof: So here was Man's Station in the Image of God, a living Soul, a noble Plant, wholly a right Seed, filled with divine Wiſdom and Virtue, cloathed with Innocency, covered with Glory, adorned with celeſtial Beauty, in the continual Enjoyment of the Love and Favour of the eternal Being of all Beings, having his daily Converſation with him that made him; no Death, no Darkneſs, no Sorrow, no Occaſion of Tears, no Tranſgreſſion, no Knowledge of Evil, dwelling in the Innocent Life itſelf, placed in the Garden, into which came the River out of *Eden* that watered it. Oh, bleſſed State! Oh, happy Condition! Oh, unexpreſſible Enjoyment, undeclarable Beauty and Glory! 'Tis beyond the Tongue of Man to declare fully that bleſſed, happy Eſtate of Joy, Peace, Virtue, Purity, Holineſs, Righteouſneſs, and Fruition of Life, which Man was in before he tranſgreſſed the Royal Law of God. *Man's*

Man's miſerable Eſtate in the Fall.

BUT now he, who kept not his firſt Habitation, neither abode in the Truth, envied Man's Happineſs in the Truth, and therefore, as a Serpent, more ſubtle than any Beaſt of the Field which the Lord God had made, came to the Woman, who out of the Man was made, and ſaid, *Yea, hath God ſaid, Ye ſhall not eat of every Tree of the Garden?* The Woman ſaid, *We may eat of the Fruits of the Trees of the Garden; but of the Fruit of the Tree which is in the midſt of the Garden, God hath ſaid, Ye ſhall not eat, neither ſhall ye touch of it, leſt ye die.* And the Serpent ſaid to the Woman, *Ye ſhall not ſurely die; for God doth know, that in the Day ye eat thereof, then your Eyes ſhall be opened, and you ſhall be as Gods, knowing Good and Evil:* And here the Serpent got an Entrance. And when the Woman [mark] ſaw that the Tree was good for Food, and that it was pleaſant to the Eyes, and a Tree to be deſired to make one Wiſe, ſhe took of the Fruit, and did eat, and gave alſo to her Huſband with her, and he did eat, and the Eyes [mark] of them both were opened: Here the God of the World prevailed, ſo as to open an Eye that ſaw Evil pleaſant, and to blind the Eye

in theſe Children of Diſobedience, that they ſhould no longer behold the Glory of God, *&c.* And here they became naked, having loſt the *Robe* of *Righteouſneſs*, and *Garment* of *Innocency*, and then made Aprons of Fig-leaves to cover their Nakedneſs; and they heard the Voice of the Lord God walking in the Cool of the Day, and *Adam* and his Wife hid themſelves from the Preſence of the Lord God; and the Lord God called unto *Adam*, ſaying, *Where art thou?* And the Man ſaid, *I heard thy Voice in the Garden, and I was afraid, becauſe I was naked; and I hid myſelf:* And the Lord God ſaid, *Who told thee that thou waſt naked? Haſt thou eaten of the Tree whereof I commanded thee that thou ſhouldſt not eat?* Who began to excuſe himſelf, ſaying, *The Woman thou gaveſt to be with me, ſhe gave me of the Tree, and I did eat:* And the Lord God ſaid to the Woman, *What is this that thou haſt done?* And the Woman ſaid, *The Serpent beguiled me, and I did eat:* And the Lord God ſaid unto the Serpent, *Becauſe thou haſt done this, Curſed art thou above all Cattle, and above every Beaſt of the Field; on thy Belly ſhalt thou go, and Duſt ſhalt thou eat,* &c. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* So the Lord ſent *Adam* forth from the Garden to Till the Ground, *&c.* And placed at the Eaſt of the Garden of *Eden* Cherubims,

Cherubims, and a Flaming Sword, which turned every Way to keep the Way of the Tree of Life.

Oh miſerable Change! Oh deplorable Alteration! Oh lamentable State, undeclarable undone Condition, unexpreſſible Fall! What! He that was in the Image of the Incorruptible Being, a living Soul, inhabiting in the Garden of the Lord, where the Tree of Life was, and the Splendor of the Glory of the Divine Being was known and enjoyed, drove from all into the Earth, and not only ſo, but the Cherubims and Flaming Sword, that turneth every Way, placed to keep the Way of the Tree of Life: Be aſtoniſhed, Oh Heavens, at this, and be horribly afraid, Oh Earth! The Lord God brought up Children, and they rebelled againſt him.

Now, what was the Cauſe and Ground, O ye Sons and Daughters of *Adam*, that brought this wonderful Change, that brought Man into this deplorable State and Condition? Was it not Diſobedience to the righteous Law of God? Did not Sin enter into the World through Diſobedience, and Death by Sin? And is not Sin continued in the World through Diſobedience? Is there any other Way by which Sin enters now, than it did then, and Death by Sin, which has reigned over all, and reigns over all who are in the fallen Eſtate from God, even over them that have not ſinned according to the Similitude of

Adam's Tranſgreſſion? For all have not ſinned according to his Similitude, who was deceived with an Expectation of an higher Eſtate than that in which the Lord God had placed him: But all Iniquity, of what Similitude ſoever, is one in the Ground, and becomes a Separater of Man from his God: So the Ground of all Iniquity and Tranſgreſſion that ever was, is, or ſhall be, is Man's diſobeying the righteous Law of God, Diſobedience whereunto bringeth Death.

But what was that which in *Adam* died? And what was the Death; ſeeing that the Lord ſaid, *In the Day thou eateſt of the Tree*, before mentioned, *thou ſhalt ſurely die*; and yet, though he did eat thereof, he lived outwardly, and had Children?

It was the inward Man that died, which was ſo made by the living Breath of the Almighty; for Man going out of the Counſel of the Lord, by his Diſobedience came to be alienated from the Life of God, and ſo became inſenſible of that primary Life in which he was wholly a right Seed, and a noble Plant: In his Degeneration he became inwardly dead; the inward Senſes of the inward Man was loſt; the inward Ear was ſtopped; the inward Eye was blinded; the inward Senſe of Taſting how good the Lord is, the inward Feeling after the Divine Virtue, who is all Power, Life, Love, and Joy; the inward Senſe of Smelling his Garments,

that

that ſmell of Myrrh, and of the Spikenard ſpiritually, were all loſt; and inſtead thereof, an Ear opened, that hearkned to the Voice of the Stranger; and an Eye opened that ſaw the Forbidden Fruit pleaſant and deſirable; the *Heavenly Cloathing* of *Innocency*, *Meekneſs*, and *Reſignation* loſt; and thus he came to be without God in the World; and here, in this Eſtate, Man was altogether out of a Capacity of abiding in the Garden, or partaking of the Heavenly Tree of Life, that was in the midſt thereof; and in this Eſtate are all the unconverted Sons and Daughters of Men, notwithſtanding all Fig-leaf Coverings of Profeſſions.

But as the Law of the Spirit of Life breaketh forth in its Manifeſtation, and the Sons and Daughters of Men come with it to be awakened, they will have the Sight and true Senſe of their inward Eſtate and Condition, which will indeed cauſe a Cry to ariſe in the Soul, *Oh wretched Eſtate! Oh miſerable Condition!* And here the Entrance of Sin comes to be ſeen, which hath brought Death; for the Wages of Sin is Death, which was the Death that came over *Adam*, and over all ſince, that have diſobeyed the righteous ſpiritual Law of God, which is juſt, holy, and good, and was before Tranſgreſſion, which Law bringeth to Chriſt, the promiſed Seed, the Gift of God, which is Eternal Life.

Now,

Now, Man being thus departed out of that Nature, Image, and Seed in which Man had his Being before Tranſgreſſion, is become the degenerate Plant of a ſtrange Vine, before the Lord God that made him: And from the Sons and Daughters of Men, as they ſtand joined to this Nature and Seed of the Serpent, which hath defiled Man in Soul, Body, and Spirit, proceed theſe Branches and Fruits of Iniquity, *to wit* Pride, Envy, Emulation, Strife, Variance, Debate, Hatred, Wrath, Anger, Murder, Inordinate Affection, Concupiſence, Laſciviouſneſs, Wantonneſs, Vanity, Uncleanneſs, Fornication, Adulteries, Love to this World, Drunkenneſs, Revelling, Idleneſs, Swearing, Curſings, Cheating, Defrauding, Double-dealing, Evil-ſpeaking, Back-biting, Covetouſneſs, Idolatry, Witchcraft.

Man being thus fallen from God into this miſerable deplorable State, the Divine Being, in his endleſs, boundleſs, fathomleſs Loving-kindneſs, hath opened a Way by which Mankind might be reſtored up to himſelf again; which Way is the promiſed Seed, concerning whom he ſaid to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.* So herein was the tender Mercy of the everlaſting God extended unto Mankind, in giving the Seed, *to wit*, Chriſt Jeſus, elſe all would

would have been as *Sodom*, and like unto *Gomorrah*, which God destroyed with Fire in his Wrath: So this is that one Seed, on which he hath laid Help, who is mighty to save, who is the Image of the Invisible God, the First-born of every Creature, in which Image Man was before the Transgression, who was glorified with the Father before the World began: This is he, of whom, in the Name of the Great *Jehovah*, I give Testimony, *That he is the Way of Life and Salvation; and that there is no other Name by which any Man can be saved, than by him who was, and is, and is to come; who was from Everlasting to Everlasting, the Rock of Ages, which followed* Israel, *and was in the Church in the Wilderness*, as *Stephen* testified before he was stoned to Death: This is he, *who is without Beginning of Days, or End of Life; who in the Fulness of Time was manifest, taking on him not the Nature of Angels, but the Seed of* Abraham, *for whom there was a Body prepared, in which to do the Will of his Father; who, after he had accomplished it, ascended where he was before, far above all Heavens, that he might fill all:* This is the *Emmanuel, God with us; Jesus, the Saviour; Christ, the Anointed;* who hath been called by several Names, and spoken of under several Denominations and Appellations, through the Mouths of his Servants the Prophets and Apostles in Ages and Generations by-past: This is the only Beloved

Beloved of the Ranſomed, and this is our Friend.

And now he is ariſen and ariſing, who is the Ancient of Days, in the Might of his Power, and is revealing himſelf the good old Way, and Path of Life, whoſe Out-goings have been from Everlaſting; in which Way *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Iſaac*, *Jacob*, and all the *Servants*, *Prophets*, *Apoſtles* and *Saints of the Moſt High God* walked, through all Ages and Generations; which Way was before all the invented Ways and Worſhips were, which have been ſet up in the Will and Time of Man; for all the holy Men of God, and Saints of the Moſt High, worſhipped God in the Spirit of Holineſs, in which they were accepted of him, who is the God of the Spirits of all Fleſh: And no outward Performance whatever, performed by any, through Ages and Generations, was any farther acceptable unto the Lord, but as performed in this Spirit.

The Way of Restoration out of the Fall, into the Image of God again, in which Man was before the Fall, &c.

BUT how Salvation comes to be wrought by him, and how Mankind may be brought again into him, who is the *Way*, the *Truth*, and the *Life*, and brought from under the Power and Dominion of the Seed of the Serpent, in which by Nature all have been the Children of Wrath, is indeed the Thing that lieth on my Spirit weightily to demonstrate, having obtained Mercy to see this Way of Life and Salvation revealed and opened; and not only so, but a Necessity hath been and is upon me to preach the Gospel of Christ Jesus, and declare the Way of Life and Salvation to my Countrymen, through this Island of *England*; and now a Necessity is also upon my Spirit, to leave a Testimony of the same on Record.

This is generally confessed, that in the first *Adam* all die, and in the second *Adam*, Christ the Lord, all shall be made alive: But how Mankind comes out of this State of Death, in the first Man *Adam* into this State of Life in the second *Adam* is that which the *Wisdom of this World* never knew, never saw, never understood, nor comprehended

hended truly or rightly: Man by that *Wiſdom* hath only imagined and conceived ſomething in the carnal Mind concerning this great Myſtery, and therein hath ſet up many Inventions of the *Way* of *Life and Salvation*: And into theſe many *Ways* of Man's Inventions and Imaginations, ſet up in the *fallen Wiſdom* of Man, there have been the ſeveral Calls, *Lo here, Lo there*; but the *Day* is dawned, and appearing, and now breaking forth more and more, magnified and praiſed be the Name of the Infinite, Almighty God, wherein all invented *Ways*, ſet up in the *Will* and *Wiſdom* of Man, that is *earthly, ſenſual, and deviliſh*, ſhall come to an End.

And now, in the Name of the mighty God, all the graven Images, the Work of Men's Hands, and earthly Wiſdoms, ſhall be broken to Pieces, and ground to Powder; the Mouth of the Lord of Hoſts hath ſpoken it, who will perform it by the Might of his Arm, and by the Strength of his Power.

And therefore, tremble, tremble, all ye Image-makers of all Sorts, who have been making and framing Likeneſſes of the *Way of Life and Salvation*, in your fallen *Wiſdoms* and corrupt *Wills*, and have made Gods thereof, and have fallen, bowed down to, and worſhipped them; ſo that it may be ſaid of *Chriſtendom*, ſo called, as it was once ſaid of *Iſrael*, *As are thy Cities, ſo are thy Gods, O* Iſrael!

But

But now is the Fulness of Time come and coming, wherein the ancient *Way of Holiness*, in which the Righteous walked through all Ages and Generations, is cast up, manifest and manifesting; Which *Way* is Christ Jesus, the Gift of the Father's Love unto the Sons and Daughters of Men, who hath, as beforementioned, been preached up and declared of by his Servants, Messengers, Prophets, and Apostles, under several Denominations and Appellations, according as he was pleased to manifest himself in and to them, and as his Spirit gave them Utterance: Amongst many other Appellations, he hath been declared a *Priest for ever, after the Order of* Melchizedeck; *the Rock that followed* Israel, who was in the Church in the Wilderness; *a King, a Law-giver; Wonderful, Counsellor; Prince of Peace; a Branch, a Light, to lighten the* Gentiles; *the Arm of God's Salvation; a Covenant; Messiah; a Leader; a Commander; a Captain; the Horn of God's Anointed; a Stone of Stumbling; a Foundation laid in* Sion; *the Corner-stone; the Word of God; the Word that was in the Beginning; the True Light, that lighteth every Man that cometh into the World; the Truth; the Way and the Life; King of Kings; Lord of Lords; Christ; Emmanuel; Jesus; the Beginning of the Creation of God; the First-born of every Creature; the First-begotten from the Dead; the Faithful Witness;* Alpha *and* Omega; *Bright and*

Morning-Star; *the Image of the Invisible God*; *the Offspring of* David: Under these, I say, and other Names and Denominations, hath he been spoken and declared of, and by, who still hath a Name that no Man knoweth but himself, who is that One Eternal Fountain of Blessedness, and the One precious Saviour; and there is no other besides him, although diversly denominated, according as his Spirit gave Utterance, to demonstrate him to those unto whom his Servants spake, prophesied, and wrote.

And now, by the ancient Power of the Holy Everlasting God, is he preached up, under the Denomination of *LIGHT*, in this Island of the *Gentiles*, according as was propheſied of old, by *Isaiah*, Chap. xlix. Verſ. 6. who ſaid, *It is a light Thing that thou ſhouldſt be my Servant, to raiſe up the Tribes of* Jacob, *and to reſtore the Preſerved of* Iſrael. *I will alſo give thee for a Light to the* Gentiles, *that thou may'ſt be my Salvation unto the End of the Earth*; which is one with the Teſtimony of *John*, Chap. i. ſaying, *In the Beginning was the Word, and the Word was with God, and the Word was God; the ſame was in the Beginning with God; all Things were made by him, and without him was not any Thing made that was made: In him was Life, and the Life* [mark] *was the Light of Men*; *and the Light ſhineth in Darkneſs, and the Darkneſs comprehendeth it not. There was*

a Man

a Man sent from God, whose Name was John; *the same came for a Witness, to bear Witness of the Light, that all through him might believe: He was not that Light, but was sent to bear Witness of that Light that was the true Light, which lighteneth every Man that comes into the World,* &c. And to this agrees the Testimony of just *Simeon*, who came by the Spirit into the Temple, and took the Child Jesus into his Arms, and said, *Lord, now lettest thou thy Servant depart in Peace according to thy Word; for mine Eyes have seen thy Salvation, which thou hast prepared before the Face of all People, a Light to lighten the* Gentiles, *and the Glory of thy People* Israel. This is he of whom we testify, whose Light is the Way to Life: *And this is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light, because their Deeds are Evil: For every one* [mark] *that doth Evil hateth the Light, neither cometh to the Light, lest his Deeds should be reproved; but he that doth Truth cometh to the Light, that his Deeds may be made manifest that they are wrought in God.*

Now this Light, which the Servants of the Most High testified of, is that which hath been spoken of and denominated under several Names: For this Manifestation of God in Man is sometimes called the Word, the Spirit, the Law, the Grace of God; now the Word, Light, Grace, Law, Spirit, are all one

one in Nature, although diverſly named: *Moſes* called it the Word, and directed to this Word in the Heart and in the Mouth; which *Paul*, that illuminated Man, rehearſing, ſaith, *Say not in thy Heart*, [mark] *Who ſhall aſcend into Heaven, that is to bring Chriſt down from above; or who ſhall deſcend into the Deep, that is, to bring Chriſt up from the Dead: But what ſaith it? The Word is nigh thee, even in thy Mouth, and in thy Heart; that is, the Word of Faith that we preach.* This is the ſure Word of Prophecy unto which *Peter* directs to take Heed, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-ſtar ariſe in the Heart.

This Light is the Law of the Spirit of Life, wherewith *Paul* was acquainted, that warred in his Mind againſt the Law of Sin and Death, which was in his Members: This Light is the Law in the Heart, and the Spirit in the inward Parts, the new Covenant of God Almighty: This is that which converts the Soul; which Law *Paul* delighted in according to the inward Man: This Law is Light, of which the Scriptures of Truth plentifully teſtify: This is that Grace that *Paul* declared, brings Salvation, which hath appeared to all Men; which *Law, Light, Spirit, Grace, Gift*, hath in Meaſures, as *God's Talents*, appeared unto all Men, which teacheth all that are led, taught, and guided by

by it, to deny all *Ungodlineſs and Worldly Luſts*; and not only ſo, but alſo, *to live ſoberly, godly, and righteouſly in this preſent World:* This is that Grace which the Lord, the Giver thereof, ſaid to *Paul, was ſufficient for him* to deliver him from the Temptation, the Thorn in the Fleſh, of which the ſame Apoſtle ſaid unto the *Epheſians, By Grace ye are ſaved*, &c. And this is the Manifeſtation of the Spirit, ſpoken of by *Paul*, which is given to every Man to profit withal. And this is that good Spirit of the Lord given to *Iſrael*, who *rebelled againſt it*, as the old World did, unto whom the Lord ſaid, *My Spirit ſhall not always ſtrive with Man*; of which *Word, Law, Light, Grace*, and *Spirit*, given to be the Leader and Guide of Mankind out of Sin and Death, and Darkneſs, into which Man fell through diſobeying the righteous Law of God, as is afore declared, the Holy Scriptures give clear and full Teſtimony, as hath been demonſtrated. But now, that which is ready to ariſe, is an Objection in ſome, whoſe Underſtandings are not opened, whoſe Searchings to comprehend, and Inquiries after the Way of Man's Salvation, ſtand in that Wiſdom that is from below, and in the Will and Reaſon of Man degenerated from the Life of God, which is, whether the preaching up this *Word, Light, Law, Spirit*, and *Grace of God* manifeſt within, hath not a Tendency to make Chriſt

Jeſus

Jeſus his Appearance in the Fleſh, his Sufferings, Death, Reſurrection, and Aſcenſion to be invalid? Unto which I anſwer, Nay: Foraſmuch as no Perſons ever did, do, or ſhall truly ſee, diſcern, know, underſtand, or enjoy the Benefit of Chriſt Jeſus his Manifeſtation in the Fleſh, but as their Hearts were, are, or ſhall be opened, and Underſtandings illuminated by the Light, which is a Meaſure of the Divine Fulneſs that dwelt in him, and is communicated to, and placed in all immortal Souls, as the univerſal Love of God, extended in the Son of his Love to all the Families of the Earth, as the Revealer and Diſcoverer of the Will of him from whoſe Divine Fulneſs it comes, and iſſueth forth itſelf univerſally, for the Scripture thus witneſſeth, that *no Man knoweth the Things of a Man, ſave the Spirit of a Man which is in him; even ſo the Things of God knows no Man but the Spirit of God.*

The Hearts of the *Jews* not being ſeaſoned with this *Grace of God*, and ignorant of the *Gift of God*, which is *Eternal Life*, they neither diſcerned, loved, nor received Chriſt Jeſus, when manifeſted in that outward bodily Appearance, but rejected him; notwithſtanding they profeſſed Love, Honour, and Regard to the Prophets, and were in Expectation of the fulfilling their Prophecies of the Coming of the Meſſiah, who in due Time came, and yet they did not receive him,

but

but instead thereof set themselves against him, taking Counsel from Time to Time how they might slay him, though in Words they profest an earnest Waiting for him: So in this Day, Age, and Generation, there are many, who by their Words do profess they believe his Coming in the Flesh, and his Sufferings, Death, Resurrection, and Ascension; but yet having their Faith consisting in outward Notions, and having no inward Experience of the End of his Coming, nor of the Virtue of his Sufferings, Death, Resurrection, *&c.* they are Enemies in their Minds to his second Appearance, and Coming without Sin unto Salvation: So there is a Necessity for all the Sons and Daughters of Men to come to, and obey this divine spiritual Principle, which is placed in their Consciences by the Living Eternal God, that thereby the Eye which hath been blinded through Disobedience, by the God of the World, may be opened; for, until this in some measure be effected, the Mystery of Godliness, which is great, can neither be seen nor understood; and therefore Christ said, finding the Woman of *Samaria* ignorant of himself, who was and is that great Mystery, and the Gift of the Father's Love, *If thou knewest the Gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee Living Water.*

The Travail in Spirit of the Meſſengers and Servants of the Moſt High in Ages paſt, was the ſame as now it is, viz. *To turn People from Darkneſs unto Light, and from the Power of Satan to the Power of the Living God*; thereby in no wiſe invalidating Chriſt Jeſus his Manifeſtation in that bodily Appearance, neither his Sufferings, Death, Reſurrection, or Aſcenſion; but bringing all People, guided thereby, unto that which will open the Eyes of their Underſtandings, whereby they all come unto ſuch a Condition and ſpiritual Underſtanding, as to ſee and know their Benefit by that Appearance of the Saviour of the World; for this we teſtify, *All are perfected by that one Offering that are ſanctified.* But here ariſeth another Objection by ſome, who may come ſo far as to own and confeſs, *that there is a Principle or Light in Man, that diſcovereth Sin, and teacheth Man to do juſtly and equally*, which ſome call *Morality*, but, *that this Light or Principle in Man is of a ſaving Property, and of the Nature and Quality of the Divine Being*, many for want of Underſtanding do deny, and ſo are found Oppoſers of Truth itſelf, and ſtumble at the Corner-ſtone, which indeed in all Generations hath been to many Men a *Stone of ſtumbling* and *Rock of Offence*, which Thouſands, giving themſelves up to be guided by their own Wiſdom and Prudence, reject, yea, thoſe accounted the *Wiſe Maſter-Builders*,

ers, Professors of God and Christ, being ignorant of the Root and Offspring of *David*, have and yet do reject this Corner-stone.

Now, for the Sake of all who do or may desire after the true and saving Knowledge of Christ Jesus, it is on my Spirit yet further to open and manifest the Nature and Property of this Principle and Light; whose Fountain is the Eternal Being, and Everlasting Ocean of Divine Fulness, and its Nature and Quality is one with this Fountain from which it comes: *John* testified, *In the Beginning was the Word, and the Word was with God, and the Word was God. In him was Life, and the Life was the Light of Men.* He also testified, *That he was not that Light, but came for a Witness, to bear witness, that that was the true Light, which lighteth every Man that cometh into the World:* So the Original of this Light is Christ Jesus, the *Word.*

But some may query thus, *Is Christ the Light in every Man?*

To which I answer; Christ doth appear by his Light in every Man; and the Light, which comes from Christ, is in every Man; as is clearly demonstrated from the Scriptures of Truth: And, though I account it unnecessary to answer the curious Inquiries of such, who seeking to know much, *do not walk answerable to what they know*; yet for the Sake of such whose Understandings are not opened, and yet are enquiring the Way

to *Sion*, I add this Similitude: *The natural Sun is placed by the Creator to lighten the outward World, and doth extend from its Body a meaſure of its Light and natural Property, ſhining on the Juſt and the Unjuſt, and ſo doth daily give forth of that Virtue which is inherent in itſelf: When the Sun ſhineth on any Object whatſoever, we ſometimes ſay, the Sun there appears; and other Times we ſay, there is the Sun; the Propriety of either of which Manner of Expreſſions, I ſuppoſe, none will queſtion; for Light in that Appearance is ſeen, and Virtue is felt, penetrating to the Refreſhment of our natural Bodies; and this Light and Heat is inſeparable from the Fulneſs; and notwithſtanding it ſhineth and diſplays its virtuous Life into, and over all the Earth and its Inhabitants, yet its Body is not any way exhauſted or altered through Ages and Generations.* And ſo, I ſay, that Chriſt, the Univerſal Fountain of Life, the *Sun* of *Righteouſneſs*, the Ocean and Fulneſs of ſpiritual Light, Life, and Virtue, from whence is communicated a meaſure of his Nature, Property and Quality, is given of the Father, to enlighten all the Sons and Daughters of Men, who accordingly are all enlightened with his ſpiritual Appearance; and though this Appearance cannot be called the Fulneſs, yet being a meaſure of that Fulneſs, it is one in Nature and Property with, and inſeparable from the Fulneſs; And though through

through its Virtue, Life is daily communicated unto the *Sons of Men*, who waiting for the Appearance thereof, as for the Morning-Light, cannot live unto God without it, yet doth he admit of no Diminution, Alteration, or Change; but all Fulneſs of divine Light, Life, and Glory, doth and ſhall, through every Age and Generation, remain with him: And albeit the Veil of Darkneſs hath overſhadowed the Hearts of ſome, ſo as when we give Teſtimony unto the Univerſal Appearance of the *Sun* of *Righteouſneſs* in the Hearts of all the *Sons* and *Daughters* of *Men*, they are ready to ſay, *Such a Teſtimony leads to the diminiſhing of that Glory and Honour which belongs unto him, as he is the Fulneſs, and ſitting at the right Hand of the Father*; inferring from ſuch our Teſtimony, as if, whilſt *we teſtify to his Appearance in our Hearts, we exclude his Preſence elſewhere*: Which Inference, I ſay, is as irrational as it would be for any to conclude, that *becauſe we ſay of the Shining and Appearance of the Sun, there is the Sun*; *or, the Sun there appears*; *therefore we exclude the Being of the Sun elſewhere*: For its Virtue is communicated to our natural Bodies, every one having in meaſure ſome Enjoyment of the Virtue or Light of the natural Sun, which is Light to the Eye, even as the outward Eye is Light to, or of the natural Body; and whoſoever they are, whoſe inviſible Senſes are quickened by

by the influencing Virtue which proceeds from the *Eternal Sun of Righteouſneſs*, do thereby ſee and diſcern, that theſe Things are according to the clear Manifeſtation of Truth in their inward Parts; and from a true Senſe thereof, can of a Truth give this certain Teſtimony, *That Chriſt, the Lord, by his holy quick'ning Spirit, hath appeared in them, to the quick'ning of their immortal Souls*; and that through believing in the Light, and Obedience to his Appearance, being come out of that State which is reprobated by the Lord, can of certain experimental Knowledge ſay, *Chriſt is in us the Hope of Glory.*

And ſo, when we direct People to this *Word*, *Light*, *Law*, *Grace*, and *Spirit*, we do not thereby intend, that Chriſt Jeſus, *the Light of the World*, and *Gift of God*, is not the true *Saviour*, *Redeemer*, and *Reconciler* of Mankind unto God.

Now this *Word*, *Light*, *Law*, *Grace*, and *Spirit*, which is one in Nature, doth lead and guide the *Souls* and *Spirits* of all ſuch as obey it up to God, the Fountain, from whom it comes; and no Man comes to ſee its Nature, but ſuch who are led by it; for in the Light of the Lord alone Man cometh to ſee Light, and to have an Underſtanding from whence it ſprings: Before this be fully ſeen or underſtood, the Mind of Man muſt be brought down, out of all its own Willings and Runnings, Comprehendings and Search-

ings,

ings, into the Principle of Light, therein to ſee a Death to his own Will, and be comprehended into this Light; and ſo Man comes to have an Underſtanding to know him that is true, and to be in him that is true.

Now, as any are convinced of, and converted by this Heavenly Principle, which is placed in the Conſcience, there given to be a Guide and Leader unto Mankind, they are led thereby out of Darkneſs, wherein they have been, while yet the *Light ſhone in Darkneſs*, in which Darkneſs no Man ever comprehended this Light or Heavenly Grace, which ſometimes moves through the Darkneſs, on the Depth of Man's Underſtanding, reproving and diſcovering Darkneſs, cauſing Man to hear its ſmall ſtill Voice, moving in Man Godwards; and ſo daily continues without Change, reproving Man whilſt he remains in *Rebellion* and *Diſobedience*, all the Time of *his Viſitation*, and approving and giving Peace unto Man, when he is obedient.

This Principle of Light remains entire in its own Purity; and although Man may change, and alter, and go from it, and rebel againſt it, and thereby become one of them of whom *Job* ſpeaks, that *rebel againſt the Light, and thereby know not the Way of it; but give way to the Working of the God of the World, to be drawn out into the fading periſhing*

ing Things: Yet this Principle remains immutable in itſelf, being of and from the immutable unchangeable Being, and remains with Man until it be taken from him, and he be caſt into utter Darkneſs.

The firſt Operation of this Heavenly Light, amongſt thoſe who are convinced by, and turn'd to it, the Gift of the Father, which Chriſt Jeſus, in his Parable to the *Jews*, compared to a *Grain of Muſtard-ſeed*; and to a *little Leaven, which a Woman took and hid in three Meaſures of Meal, until the whole came to be leavened*, is to ſhew Man his inward State and Condition; and the firſt Step in the Way of Life is, to be turned to this Holy Principle, that teacheth the Obedient to know God ſavingly; and when by this Principle Man comes to have a true Sight and Senſe of his fallen Eſtate, and ſees how he hath tranſgreſſed againſt that Eternal Being that gave him Life and Breath, who, notwithſtanding his *Long-ſuffering, waiteth ſtill to be gracious, and knocketh at the Door of the Heart, and hath ſtriven by his divine Light*, the true Sight and Senſe hereof will break the Heart, and tender the Spirit before the Lord; and under the weighty Senſe of the great Burthen of Sin and Iniquity, there will be a crying out, *My Sins they are too heavy for me to bear, and mine Iniquities are gone over mine Head*; as *Paul* did, ſaying, *Oh wretched Man that I am! Who ſhall deliver*

liver me from the Body of this Death? And here comes the Eye to be opened that seeth him, whom Man, in his Disobedience, hath pierced afresh, and put to open Shame; and then there will be Days of Mourning and Wailing, because of him; and this is truly the Day of *Jacob*'s Trouble. And in the Sense of this deplorable fallen Estate, and the Long-suffering of the Lord, and the Long-striving of his Spirit, thou wilt see, that in the Justice of God, *Eternal Death might be thy Portion*; but that which brings into this Sense, begets a secret Cry in the immortal Soul, after a *Deliverer* and *Saviour*, and will also give a true Sense and Sight, *that there is no way for thy Soul to be ransomed, but in and through the tender Mercies of God, through Jesus Christ*; which thou wilt see can no other way be effectually begun in thee, but in the Way of the Judgments of the Lord; *for 'tis through Judgment that* Zion *is redeemed, and her Converts with Righteousness:* And here also thou wilt see that the Measure of the Sufferings of Christ yet behind, must be filled up in thee; for no other Way can any Man pass unto Life, Peace, and Joy, with the Father of Spirits, but the Way the Captain of Salvation passed, which was through Death; and here thou wilt begin to Arm thyself with the same Mind: For none ceaseth any further from Sin, but as they suffer in the Flesh the cru-

cifying of the Affections and Luſts thereof; and here the End of the Goſpel's Preaching comes to be known and witneſſed, which was and is, *that all Men might be judged as Men in the Fleſh, that ſo they might live according to God in the Spirit:* And in this ſpiritual inward Senſe and Exerciſe, the Lord God Almighty will bow down his Ear, and anſwer the Cries of thy awakened Soul, and manifeſt his Word of Power, which all in this State and Paſſage will know to be *ſharper than any two-edged Sword, piercing, to the dividing aſunder of thy immortal Soul,* from the Spirit and Nature of Tranſgreſſion, and its working daily, as Subjection and Obedience is yielded unto it, *dividing and making a Separation between Joints and Marrow,* giving thee daily a Diſcerning of the Thoughts and Intents of thy Heart.

And as the Soul, Mind and Heart, gives up in Love to God, freely to follow him in the Way of his Judgments, and gives up to the *Sword of the Lord, that which is for the Sword; and that which is for Deſtruction, to be deſtroyed;* thus will the precious Work of the Lord proſper. And although this be a Time of *Sorrow,* and a Time of *Trouble, Travail,* and *Anguiſh;* yet, notwithſtanding, it is a good Day: Therefore, *ſtrive not to get from under it, neither to make Haſte; for the true godly Sorrow worketh the true Repentance, which is never to be repented of:* And after the

the *true Repentance*, follows the *true Knowledge* of *Remiſſion* and *Forgiveneſs*; and ſo thy Iniquities by the Judgments of the Lord God Almighty come to be blotted out; and then the Times of Refreſhment come from the Preſence of the Lord, and from the Glory of his Power.

And as there is a faithful abiding in inward Watchfulneſs, and continual Obedience to this Heavenly Light, in which the Beginning of the Work of God was known, there will be a going on from Step to Step in the Foot-ſteps of the Flock of Chriſt Jeſus, and a growing from Strength to Strength, over Sin and the Nature thereof, and from one Degree of Grace to another; and as there is a faithful Perſeverance in this divine Principle, the Eye of the Underſtanding will be ſingle; and here every Thing which hath or doth let, will be ſeen, and the Soul never ſtart aſide from an inward Travail, until that which hindereth be taken out of the way, and until thou ſeeſt all the Rule and Authority of the Enemy to be ſubdued under the Feet of the Lord's Anointed, and the Government in the Soul upon his Shoulders, whoſe Right it is to reign over all.

And here *Salvation*, *Redemption*, and *Reſtoration* is effectually enjoyed, thro' *Faith*, and the *effectual Working* and *Operating* of

the Almighty Power and Arm of God Almighty, unto whom be the Glory of his own Work for ever; and ſo here will be a growing and increaſing, until there is a coming into that precious *State* and *Image*, in which Man was before he fell.

The By-Paths, Crooked Ways, Wiles, and Snares of the Enemy discovered.

NOW when the Mind is turned to this *Divine Heavenly Principle*, and that therein the Work of the Lord is begun, which before is said, *is the bringing Man into a real sensible Knowledge of his State and Condition*, then will the same *Destroyer*, that brought Man into Bondage at first, and hath kept him in Bondage, begin to work cunningly, and every Way endeavour *to destroy the Work of God begun in the Soul*; and that he may accomplish his End, he will go about every Way, seeking an Entrance, and will lay his Temptations suitable to the Propensity or Inclinations of the Creature.

If the Heart and Mind be bowed down under the weighty Sense of Iniquity, the Sins committed coming in Order, and the many Transgressions in Sight, through which the Sorrow and Bitterness is great, here the Enemy will work in his Transformings, and although in Appearance like the Light, yet in Nature contrary thereto: For, albeit the Light and Appearance of God gives the certain Understanding of the inward State, and brings *Sorrow* because of *Sin*, and shews the Mountain of Iniquity, and the exalted Hills of

of Tranſgreſſion, yet its *Workings* inwardly beget a ſecret Hope of *overcoming by the Lord's Strength*; but then the Enemy, when he ſeeth the Soul bowed down, as aforeſaid, oftentimes afflicteth, and bringeth down the Mind into Unbelief of ever overcoming, thereby endeavouring to ſink the Soul down into Deſpair; knowing, if he overcomes, he ſtill keeps under his Power, although in another Appearance; but all that are exerciſed in this kind, waiting on the Lord ſingly, with the Mind ſtay'd in the Light, this Snare will be diſcovered; for, as I ſaid, *although the true Appearance of God's Heavenly Light and Grace brings a Day of Trouble, Sorrow, and Anguiſh; yet that Sorrow is not a Sorrow without Hope*; but the Enemy's *Working* is, to bring into a *Sorrow, Trouble*, and *Anguiſh* without *Hope*, and to draw down the *Spirit* into the *Chambers of Darkneſs*, where there is no Order.

But now, when the Enemy of the Soul's Peace is diſcovered in this his Working, and the Heart and Soul, through the Love and Power of God, is comforted, encouraged, and refreſhed, and raiſed up into a Meaſure of the living Hope, Satisfaction, and Content, then the old, crooked, ſubtle Serpent endeavours to lead from off the inward daily Travail, that ſo Judgment may not be brought forth into Victory; and ſo draw up the Mind into a falſe Perſuaſion of Obedience and

and Diligence, whenas there is not an abiding in that which gives a true Sight and Senſe of the State and Condition: And as before he would have deſtroyed the Hope that is an Anchor ſure and ſtedfaſt, ſo now on the other hand, he would beget a falſe Hope and Confidence, and ſo bring out of the daily Croſs, through which the Nature which hath alienated from God, ſhould be deſtroyed.

And if the Workings of the Enemy be ſeen and overcome in both theſe Wiles and Snares, on the right Hand and on the left, and that the Work proſpereth even until much be ſubjected, and that, through the daily Obedience to the Heavenly Power, much is ſlain, and that the Heart and Mind comes in a good meaſure to be cleanſed, and that in pure Obedience and conſtant Faithfulneſs, in this Light of Righteouſneſs, a good Progreſs is made through the Adminiſtration of Condemnation, that is glorious in its Time, and that ſomething of pure Peace and Heavenly Joy ſprings and ariſes in the Heart and Soul; here again the Enemy will be ſubtilly at work, to betray and lead aſide, in perſuading to ſit down now, as if all were done; and ſo lead out from the feeding on the Tree of Life, to feed on the Tree of Knowledge of Good and Evil: And ſo lead out into a Liberty to break the Commandment of the Lord; and here at firſt ſubtilly and cunningly draws the Mind out ſo far as to take a little Liberty,

berty, and draws the Mind ſomewhat from that diligent Watchfulneſs, Dread, Fear, and Awe it was in before in the inward Travail of Spirit: And here, if the deſtroying ſubtil Enemy can but prevail a little he will lead out of the innocent harmleſs Life, and ſo gradually lead a little forth, and ſo by degrees openeth an Eye that may ſee ſomething in the outward viſible Things, that may ſomewhat affect the Mind; and as here he prevails, and cauſeth his Work to proſper, which he doth ſubtilly, gradually, and hiddenly, the Eye that was open'd comes again, through Diſobedience, to be in ſome meaſure blinded; and here Loſs is ſuſtained, even before the Unwatchful is aware. And ſo the Working of the Enemy firſt is, *to cauſe ſuch to make Shipwrack of Faith in a little meaſure*; that is, not to have the daily Belief to ſtand in the Power; the daily Enjoyment of which, coming to be left by degrees, there will then be a turning from the Power of Godlineſs, into the Form thereof: And although at ſome Times the eternal Power of the Lord God may be felt in this Eſtate, yet there being not a daily feeling after it, the Enjoyment thereof, as to true Refreſhment and Conſolation, comes to be loſt, and an Image comes up in its Place; and the Enemy provides and preſents ſome Object or Objects ſo to take up the Mind, as that by degrees he may enter in, and defile the Mind, and draw it out from its

its true Guide, so as also to make Shipwrack of a good Conscience.

And now, if the Enemy be discovered in these his Workings, before he can so effect his Work, as to bring Death and Darkness over again, and that the Power of the Lord breaks his Snares, and gives a true weighty Sense thereof, through which Trouble and Anguish of Spirit comes, here he will again transform and begin to work, as in the Beginning of the Work, like the *condemning Power of the Lord*, endeavouring to lead the Mind down into Despair of ever recovering again into the former Condition; and hereby endeavour to draw the Mind to look at him that hath stung, that so the Remedy, the *Soul-ransoming Power of the Lord*, may not be felt after, nor looked at; but here, *as there is a true Regard to the Lord, and a waiting upon him in the Way of his Judgments, having the Faith and Confidence to stand in his Power*, the Backsliding will be healed; and returning, and diligently keeping in the Light, the Power of the Lord God Almighty will work over that which hath hurt, and endeavoured like a roaring Lion to destroy, *&c.* and so leads on the Way again.

But when Deliverance is known again from this deadly Snare, and the Work again goes on prosperously until the House be swept and garnished, and there is a Passage

known and witneſſed from Death unto Life, and the Adminiſtration of Condemnation being paſſed through, and the Spirit that ruled in the diſobedient Eſtate caſt out, and the Openings of that which doth exceed in Glory, the Adminiſtration of the Spirit, being known, here the Enemy will again transform, and with all his Power and Strength in the Transformation, as an *Angel of Light*, work by his Temptation on the right Hand and on the left: For when there are Openings to the Underſtanding, and Prophecies, and through the Working of the Eternal Power, Joy ſprings in the Heart, then will the Enemy work ſecretly and cunningly, to draw the Mind out of the Valley of Humility; and if he prevaileth here to draw out of this Habitation of Safety, then he will transform to lead the Mind out, through the Motions of his transforming Spirit and Power, into Extreams, thereby endeavouring to deſtroy the true Birth, which is bringing forth, and ſo bewilder the Mind, and hurry it forth, through imaginary Notions, to diſhonour the Name of the Living Eternal God, and to deſtroy his Work, which through Sorrow and Travail hath been brought forth.

And if he cannot prevail here, but the Light of the Lord diſcovereth him, and the Power of the Lord works over his Appearance herein, then will he be at work, *to draw*

draw the Mind out of the Watchfulness, out of the daily Awe and Fear, and out of the Liberty of the Sons of God, which Liberty is, only, to serve the Lord; for Dominion being felt in some Measure, the Morning of Comfort and Consolation enjoyed, and Praises springing in the Heart to him that visited and redeemed, the Enemy will be ready here also to draw the Mind out of the *Valley of Humility*, out of the *stayed Estate of meek and constant Watchfulness in the Light*, thereby causing the Creature prodigally to spend the Portion, and to lavish out the Enjoyment by *running and climbing up to sacrifice upon the Mountains*, and *run before the Leadings, Guidings, and Movings of the Power of the Lord*, into the speaking forth of the Enjoyment, the *Prophesyings and Openings*, not being led thereunto by that Eternal Power that first opened the Heart; and here is the Ground of the untimely Birth, that hath been brought forth, that hath and will *wither*, and *come to nothing*.

But now, where the Enemy is seen and discovered in all the aforesaid Workings, and cannot prevail by these Snares, Traps, Gins, and Temptations aforesaid, he will not cease, *who goes about as a roaring Lion, seeking whom he may devour, and how he may again get Entrance*; so that he lays his *Temptations* according to the *Spirit, Growth, Capacities*, and *Inclinations of every one*. Now after the good

Work of God has been begun prosperously, and that the right Arm of God's Salvation hath been wonderfully revealed, and *signally manifest*, to bring out of *Egypt's Land of Darkness* spiritually, and that the Lord hath magnified his Arm spiritually, *in giving many signal Deliverances from the destroying Enemy*, and has often fed with the Heavenly Food, and caused the Rock to yield Water for the Thirsty, and that the *many Turnings aside* in the Passage through the *Wilderness* have been seen, and the *Back-slidings* and *going out*, from a Sense of the Eternal Power, have been discovered, and that there is a coming through the *River of Judgment*, and the mighty Power and Arm of the Everlasting God drives out the *Enemy* that hath inhabited, where only *Abraham's Seed* is to inhabit, and that the *War* in great measure ceaseth, and Part of the *good Land* is possessed and enjoyed, *even the Land that floweth with spiritual Milk and Honey*, and Fruit of the *Vine* drunk of; here also, as in the *Travails* afore-mention'd, will the *old, crooked, subtil Enemy* be working, as he did with outward *Israel*, causing *Jesurun to wax fat, and then kick against the Ancient Power*, leading the Mind out, through the Enjoyment of that which in its place is good, into Ease, and so *to forget the Lord that made and formed Man, and brought him into the Land of Rest, lightly to esteem of the very Rock of Salvation*;

and

and ſo leadeth into an eaſeful State, in a Profeſſion, and draws away the Mind from the inward *Enjoyment of Virtue*, to ſet up *Idols in the Heart*, and to *ſerve other Gods of Silver and Gold, and an Idol, a Profeſſion without Life and Poſſeſſion:* And into this State and Condition did the old Enemy prevail to lead a People, who in many Ages had ſeen the great and mighty Works of the Lord, who ſaw from Time to Time the Arm of God Almighty out-ſtretched, and magnified in the Sight of their Enemies for them; *howbeit*, as aforeſaid, *they departed from the Lord, and from the inward Senſe of his Eternal Power.* Now here the Spirit that was caſt out, and wandred in dry Places, takes to it *ſeven worſe Spirits*, and returns, tempts, prevails, and enters, and here indeed the *Latter-end is worſe than the Beginning*; for in the *Beginning*, although the *Enemy* had his Power and Rule, yet there was a *Senſe thereof*, and the Heart and Mind was *humbled, tender*, and *brought into the true Poverty*, and there was a *Mourning before the Lord for want of the Dominion:* And this State of *Humiliation, Brokenneſs of Heart*, and *Tenderneſs of Spirit*, in which the Lord took and taketh Delight, and therefore in his *endleſs, boundleſs Loving-kindneſs* viſited and caus'd his *redeeming ſaving Power and Arm* to be reveal'd: But now in this other Eſtate, the Mind is high, the Heart fat and full, and at Eaſe, and

gotten

gotten forth into the Love of the World, and the Things thereof, through which there is *an Unmindfulneſs of the Lord*, who in the *Beginning* was every Day ſought after, and diligently waited for; and here the Rock, the Power, is lightly eſteemed of; for the *Eſtimation* is of another Thing; and here two great Evils are committed even at once, viz. *the Fountain of the former living Mercies forſaken, and a hewing out broken Ciſterns*, a Profeſſion, *that will hold no Water, no durable Refreſhment, no durable Joy, no durable Peace nor Conſolation.* And the *Enemy* hath thus prevailed through many Ages, to bring *Thouſands* from their Enjoyment of God in the *pure, tender, broken, contrite, upright-ſpirited Eſtate*, which he hath and doth effect through his Workings and Subtilty, and that gradually; his firſt *Footſtep* hereunto is, to bring out of the conſtant, daily, ſure Watchfulneſs, and cauſing a little Liberty to be taken to the *carnal Mind*, and to the *Fleſh*, and that gradually, and, as it were unperceivably, cauſing ſuch to take, as it were, a Taſte, a certain Enjoyment of *Sweetneſs* therein, and thereby a little darkning the Sight, and ſo alluring into a little more Liberty: Sometimes his *Beginnings* are to draw out of Obediennce in thoſe Things that were required in the Day of ſmall Things; ſometimes into *many Words* out of *Watchfulneſs*, no more to be as a *Door-keeper in the Houſe*

of

of the Lord, and so the *Enemy* works to cause such-like Things to seem small and indifferent Things, thereby to cause the *Offence of the Cross* in those Things *to cease*; and then the Heart and Mind runs forth to make Provision for the Flesh to fulfil the Lust thereof, either in *Meats*, *Drinks*, *Apparel*, or such like, which the Truth in Times past hath discover'd and made manifest, and the Power of God, the *Cross of Christ*, hath cross'd, and in measure led out of, into Watchfulness, in pure Fear and holy Awe, not making Provision for the Flesh, in any respect, to fulfil the Lusts thereof; but drawing the Creature in Practice, as well as in Principle, into Plainness, and out of all Superfluities, admitting of the Creature to refresh Nature, and not feed the Lusts.

But yet the Enemy works by degrees, subtilly and covertly to lead out of the *Liberty of the Cross of Christ Jesus*, the *Power of God unto Salvation*, into the Liberty of the Flesh again, and hereby gets a little further Entrance; and though the Enemy be working to *draw forth the Mind into a wrong Liberty*, as into *many Words in Dealings*, *in Commerce*, or *Converse*, and into the *Love of the World*, and the *Enemy* may be contented therewith, yea, and many Times the *Power of God* may be felt in some measure, which indeed works not in the Approvement, but to draw out of the Snare; but the *God of the World* having

having by this Time much blinded the Eye, and darkned the Heart, and deceiv'd the Underſtanding, there is not a Senſe nor Knowledge of the Mind of the *Power of the Lord* in its Workings, nor a real Senſe of the *Decay and gradual ſubtil Workings of the Enemy*; for the outward *Profeſſion and Conformity* may be in a great meaſure kept to, which is a Cover under which the Enemy may work undiſcovered by the Unwatchful: And ſo the Enemy many Times leads cunningly Stept by Step, until he hath led out of the Power of Godlineſs, and ſlain the tender Birth, which in the firſt Days of *tender Viſitations* was begotten; and ſo here, now there will be a growing high, fat, and thick; and ſuch will call the Operation of God's dividing Power, Extreams and Imaginations, and, *Jeſurun*-like, will kick, and turn againſt the dividing Power of the mighty God, for ſuch are beſt contented with a Likeneſs and Image; for it loves the ſmooth Things in the Wiſdom of the gifted Man, that has loſt his Way, through erring from the Power, *not waiting continually on all Occaſions to be guided thereby:* So here is the *itching Ear*, and *heaping up Teachers to pleaſe Self*, to pleaſe that, and uphold that, and here *Jezebel* is ſuffer'd and upheld; which Error crept into the Church of *Thyatira*, and in all Ages they that went from the broken, tender Eſtate, into the Conditions before diſcover'd, did

did and do both suffer and nurture this *Jezebel*, who must be cast on the *Bed of Torments*, and all her Children must be killed with *Death:* And all the Workings of the Enemy, under every Disguise, is to slay that which was quickned, and to bring in a *Contentedness with an outside Profession of the Way of Truth, Light and Life of Christ Jesus*, the Power of God unto Salvation, *whilst the Heart is adulterated and gone from the Lord, and has embraced other Lovers*; and so in process of Time, where the Enemy thus prevails, he leads again into the World, from whence the Arm of the Lord gather'd; *and the Latter-end of such is indeed worse than the Beginning:* For the Enemy having led to make Shipwrack of *Faith* and of a *good Conscience*, the second Death comes over, and such become twice dead, and become as Salt which has lost its Savour, and are good for nothing, but to be cast forth, and trodden under Foot of Men. The *Preservation* out of these *By-paths, Crooked Ways, Wiles, Snares, and Temptations of the Enemy*, is only *in the true waiting and sincere abiding in the Light, Gift, and Grace of God, in which the daily Revelations and Manifestations of God's Eternal Power, and right Arm of Salvation, and Preservation, is known, in the daily Acquaintance and Experience thereof, which keeps all Minds truly low, and Hearts sincerely tender,*

wherein ariſeth an inward Travail, Longing, Breathing, and Panting after the daily and continual Enjoyment of the Life, Power, and bleſſed refreſhing, heavenly Virtue, which alone renews and increaſes the Strength of the inward Man; in which God Almighty preſerve all the Travellers *Zion*-wards to the End.

The utter End, and final Deſtruction propheſied, of all falſe Profeſſions, who have had their Riſe in the Night of Apoſtacy.

AFTER the glorious Breakings forth of the *Day of God* amongſt the Apoſtles, *&c.* the Enemy wrought mightily againſt that Appearance, both in his Inſtruments, by and through which he raiſed up Perſecution, and alſo in thoſe Apoſtates, in whom he got an Entrance, amongſt the Churches, and has ſo prevailed, that great has been that *horrible Night of Darkneſs and Apoſtacy*, that hath been many Centuries, in and over the Nations of the Earth; in which Times the old ſubtil Serpent, in his many Transformings and Appearances, has mightily wrought, to alienate Man from his God: Oh! the Ways and Inventions that have been by him ſet up, through his Workings in the Wiſdom which is from below, which is earthly, ſenſual, and deviliſh, under pretence of *Religion, Obedience*, and *Worſhip of God!* What rending, tearing, devouring, murdering, and deſtroying, has there been for theſe many hundred of Years about Religion? Firſt, the *great red Dragon* of Perſecution appeared to devour the *Man-child*, and deſtroy the *Woman*, but both were preſerved; then he made War

with the Remnant of her Seed, and after came in another Appearance, which *John* ſaw *riſe as a Beaſt out of the Sea, who had ſeven Heads, and ten Horns; and on his Horns, Crowns; and upon his Heads, the Name of Blaſphemy; and one of his Heads had a deadly Wound by the Sword, but this deadly Wound was again healed; and all the World wondered after the Beaſt, ſaying, Who is like the Beaſt? And who is able to make War with him?* And all on the Earth have and do worſhip the Beaſt, whoſe Names are not written in the Book of Life of the Lamb, ſlain from the Foundation of the World: *And after this, a ſecond Beaſt appeared, that came out of the Earth; and this Beaſt had two Horns like a Lamb, but ſpake like a Dragon: And* John *ſaw he exerciſed all the Power of the firſt Beaſt, who received his Power and Authority from the Dragon, like unto which this ſecond Beaſt ſpake; and this Beaſt that had Horns like a Lamb, cauſed the Earth, and them that dwelt therein, to worſhip the firſt Beaſt, whoſe deadly Wound was healed; and he cauſed all, both Small and Great, Rich and Poor, Free and Bond, to receive a Mark in their right Hand, or in their Foreheads.* And here has been the univerſal Working of the Power and Spirit of Darkneſs, that hath exalted himſelf, ſitting in the Temple of God, as God and Ruler. But, bleſſed for ever be the Name of the Almighty God, the *great red Dragon,*

Dragon, and the *Beaſt* that aroſe out of the Sea, and the *Beaſt* that aroſe out of the Earth, and *Myſtery Babylon*, are and ſhall be manifeſt: The Wiſdom that is pure and peaceable, numbers theſe Appearances: And the Judgment of the *great Whore* is come and coming, who rides upon the firſt Beaſt; for now the Angel of God's Preſence is come down from Heaven, having great Power, who lightens the Earth with his *Glory*, and the *mighty Cry* is now going over the Earth, utter'd with a ſtrong Voice, ſaying, *Babylon the Great is fallen, is fallen, and become the Habitation of Devils*, &c. All Nations have drunk of the Wine of the Wrath of her Fornications, and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are waxed rich, through the Abundance of her Delicacies; and the Voice is now uttering from Heaven, *Come out of her, my People, that ye be not Partakers of her Sins, and that ye partake not of her Plagues*; *for her Sins have reached unto Heaven, and God has remembred her Iniquities:* And now is the one Day dawning over the Earth, wherein her Plagues, Mourning, and Famine come, and ſhe ſhall be utterly burn'd with the Fire of God's Jealouſy; *for ſtrong is the Lord God who judges her.* And now, in the Name of the eternal, everliving, bleſſed God, the Creator of all Things, I propheſy of the perpetual Deſtruction

ſtruction, and utter Deſolation, of the Religions, Inventions, Ways, Worſhips, Preſcriptions, Orders, Decrees, and Imitations, that have been ſetting up theſe many hundreds of Years, and not by the eternal living Power of the living God, nor by the Directions, Leadings, and Guidings of his quickning Spirit of Life, that led and guided the Apoſtles in their Day, Age and Generation; Root and Branch, Head and Tail, and the whole Fabrick of the *Babyloniſh* Building, ſhall be utterly conſumed, razed down, and confounded for ever; and all the Worſhippers of the Beaſt and his Image, ſhall drink of the Wine of the Wrath of God, which is pour'd forth, without Mixture, into the Cup of his Indignation; and theſe Worſhippers ſhall be tormented, and have no Reſt Night nor Day, who worſhip the Beaſt and his Image, and whoſoever receive the Mark of his Name, *&c.*

A Call, in the tender Bowels of the Love of God, ſhed abroad in this Day, Age, and Generation, unto all the ſcattered Sheep, &c.

HEARKEN and give Ear, ye ſcattered ones, upon the barren Mountains of Profeſſion, who having loſt the living Senſe that was on many of your Spirits Years ago, and are now ſeeking the Living amongſt the dead Profeſſions, and your Bread in deſolate Places; remember the Days, Months, and Years paſt; call to Mind the Days of your Tenderneſs, when the Light of God ſo ſhined on your Tabernacle, that by it you ſaw yourſelves in Darkneſs, and in Separation from the Enjoyment of your Creator; which Senſe brought a Day of Mourning and bitter Lamentation on you, which was the Cauſe of your Faſting, Praying, and earneſt Seeking after the Lord, with Multitude of Sighs, Groans, and Tears, which cauſed you to put many Days and Times apart, to meet together to pour forth your Souls in ſeeking the living God, for his Appearance and Breaking-forth by his Eternal Power, and for the Revealings of his ancient Arm and Horn of Salvation: And in that Day how did many of you retire yourſelves into your Cloſets,

ſets, and ſecret Places, to mourn before the Lord? And how did your Cries, Breathings, and Pantings after the Lord, prevent the Morning-watches? And in that Day, was it not Subſtance itſelf that you ſought after, even the Revealings of the Son of God's Love in your Souls? Let me now come near, and expoſtulate with you in the Name of the Mighty God, even with you, amongſt all Profeſſions, that have any Tenderneſs or Breathings after the Lord remaining in you: What was it that ſtirred up your Hearts, many Years ſince, thus to ſeek after the Lord? What was it that gave you the Senſe of your own inward Conditions? What was it that made Sin appear exceeding ſinful? What was it that you felt in your Minds that warr'd againſt the Law of Sin and Death in your Members? What was it that in ſome meaſure open'd the Eye of your Underſtanding to ſee Idolatry and Superſtition? What was it that was drawing your Hearts out of the World, that even made thoſe Things of light Eſteem, in Compariſon of that which your awakened Souls ſought after? What was it that inwardly upheld you in Sufferings? What was it that you retir'd your Minds unto, when the Wicked raged as the *Waves of the Sea*, when you were mocked for the *Plainneſs of your Apparel*, and for your *Strictneſs in your Families?* Remember your many ſignal Deliverances: How did the

the Lord answer you in the Day of your Tenderness? What was it that exercised you inwardly, moving on every one of your particular Souls and Spirits for a Reformation? Was it not the free Grace of God? Was it not that Light which shin'd on your Tabernacle? Did not this shine in your Hearts, and move on your Spirits God-wards, and began the inward Work of the Lord in you? Why did you start aside from following on toward the Lord in the *Way of his Judgments*, when a little Prosperity attended you? Why did you seek to get from under the Judgment, before it was brought forth into Victory? Be awaken'd, and come back, you Professors of all Sorts, that have thus turned aside for a Thing of nought, which has caus'd you to wander from one Mountain of Profession to another, and from one exalted Hill of Imaginations and Conceivings to another, until you have spent all your Portion, and are in Nature return'd to *Babylon*, the *City of Confusion*, out of which the Lord God Almighty thus calls you, *Hasten, hasten to come forth, and partake no longer with her in her Sins, lest ye partake with her of her Plagues, which are now hastening to come upon her, and upon all that shall be found within her Borders.* Open now your Eyes, and behold where you miss'd and turn'd aside, through which your foolish Hearts have been and are darkned; for the Enemy that goes about as a

roaring Lion, ſeeking whom he may devour, wrought in you to turn you from this pure immortal Principle of the divine Being, that in the Days, Months, and Years by-paſt, awakened you, and began to work the Work of God in you, into a Profeſſion of the Words, States and Conditions, whereof the Saints wrote and left on Record behind them, who attained thereunto, through paſſing from Death to Life, in Obedience to the Grace of God, that is given to every Man to profit withal, who knew the holy War, and fought the good Fight, and ſo obtained the Victory; through the effectual Workings of God they obtained it, and not through meer Notions, upon the Words of their Brethren the Prophets, of which Victory, through Faith and Obedience unto, and in the Eternal Spirit of Holineſs, they were made Partakers; and thus was it that they came to put off the old Man, which indeed is a great Work, and to put on the new Man, which is a real Change and Tranſlation out of Satan's Kingdom, and from under his Power, into the Kingdom of the dear Son of the living God, and ſo to be under his Power: But the Enemy of your Souls turn'd you from this Free Grace of God, (which was that which ſtirr'd in you, and wrought in you in your Day of Tenderneſs,) by drawing your Minds up

up into an airy notional Profession of this Grace, and that by it you were saved; not considering that the immortal Souls of such lie in Bondage, whose Faith stands in Notions, and not in the Power of God; of whose Faith is no other than a Belief of what is done for them without, not coming experimentally to know the Work of God in themselves, and the Obedience of Faith which purifies the Conscience, and makes alive unto God: And such was the soaring up into Imaginations of some called *gifted Men* for the Ministry, that they presumed to teach and hold forth the Free Grace of God after such a manner, as that the Understandings of many were defiled and corrupted, by admitting a Liberty unto the fleshly Nature, and avoiding the Cross of Christ, contrary to that holy Liberty, which through the Operation of the Grace of God is known: For tho' it is true, that, as the Apostle saith, *By Grace we are saved*; yet whosoever holds forth this Grace, so as to raise a Belief in any, *that they are thereby saved from Condemnation*, whilst they are found Transgressors against the righteous Law of God: *Such*, I say, *divide not the Word of God aright, but teach for Doctrine, the Conceptions of their own Brains:* For, its not a bare Belief or Assent of the Mind, to the Power of the Grace which can give Satisfaction to the

immortal Soul, or true Aſſurance of Eternal Peace with God; but there muſt be alſo a Conformity in the inward Man, unto the Power thereof; and ſo Man comes to be created in Chriſt Jeſus unto *good Works*, to be ſanctified throughout, both *in Body, Soul and Spirit:* And indeed, I have found, that inſtead of preaching up Conformity to the Power of the Grace, they have not only preached up Free Grace, which indeed is an Expreſſion, in itſelf, proper enough to be held forth, for that the Grace of God is freely extended unto all, but alſo therewith they have preached up a Juſtification of ſinful and unſanctified Perſons, by imputed Righteouſneſs; even in ſuch a manner, as many have from thence, concluded themſelves in a State of Salvation, while Sin has had its Reign in their mortal Bodies; which I cannot but teſtify, is as great an Error, and as contrary to the Goſpel-Miniſtration, and the End for which Chriſt was manifeſt in the Fleſh, which was, to ſave People from their Sins, ſo as to live no longer therein, as the Error of the Scribes and Phariſees was, when they were ſeeking and believing Juſtification by the Works of the Law, without the Righteouſneſs of Faith.

And thus has it been, that many have turned the Grace of God into Wantonneſs, or turn'd from the Grace of God, into

into Wantonness; so that in a little Time, how did many Professors grow light and vain, and ran with the very Prophane into the same Excess of Riot, and lifted up in the Flesh, and so came to be much in Shew, but little and light in the Ballance? And here, you Professors of all Sorts, that have gone from the spiritual Appearance of Christ Jesus within, into a Profession of the Saints Conditions and Performances, without the Leadings and Guidings of the same Spirit and Power, lost your Way, and went out from your Guide, which would have led you up to the Substance, Christ Jesus: And Thousands of ignorant People have been led here through the cunning Slights of Men, into an empty Profession; and when the Manifestation of the Spirit of God, which is given unto every Man to profit withal, hath stirred in the Heart and Soul to draw the Mind out of the Ways, Spirit, and Nature of the World, then the transforming Enemy of Mankind has lain near to betray and deceive, by pointing and directing People to run into this Profession or the other, or take up this outward Performance, or the other Shadow, under the specious Pretence of the *Ordinances of God and Christ:* And hereby the subtil Enemy, that will admit of the People's being in the outward Practice of outward Things, whilst that

that he can have his Place, Seat, and Throne in the Heart of Mankind, has led Thouſands aſide out of the ſtrait Way of Salvation, through his drawing them from the true inward Guide, *the Grace of God that brings Salvation, that has appeared unto all Men*, into the outward Obſervations: And here the Fear of Thouſands, towards God, is taught by the Precepts of Men, who know not the Leadings and Guidings of the Spirit and Power of God; and ſo have heal'd the Hurt of the Daughter of *Zion* deceitfully, and have daubed with the untempered Mortar.

And now all you ſcatter'd Ones upon the barren Mountains of Profeſſions, give Ear, hear the Counſel and Call of the Lord: Turn you, *Prodigals*, who have ſpent your Portions, and loſt much of your Sincerity and Tenderneſs, and that ſecret Enjoyment you had of the Lord inwardly, Years ago, and who for a long Seaſon have endeavoured to fill your Bellies with Huſks, and the Profeſſion of the Saints Enjoyments, my Heart yearns on you, and for you are my Bowels turn'd; my Soul is often bow'd down in the Senſe of your Eſtates; yea, often my Heart is pained within me, when I behold your Wanderings up and down from Mountain to Mountain, ſeeking Reſt, and finding none, but what is polluted, and your Souls are lean

lean for want of the Fatness of God's House, and you have not the Enjoyment of it; my Soul is even many Times distressed for you; God that made Heaven and Earth, bears me Record, whom my Soul cries unto even Night and Day, to visit you with an out-stretched Arm: Return, return, unto that which will shew you all that ever you have done, and that will hasten you to the Father's House, where the Bread of Life is; and no longer spend your Money, precious Time, and Labour, for that which is not the Bread of Life, but a Profession, a Talk of Bread, which cannot truly satisfy your Souls.

And now, in the Name and Authority, and by the Motion of the Spirit of the Eternal God, Behold! I sound the Trumpet of the Lord God Almighty in your Ears: Prepare, prepare, to meet the Lord *Jehovah* in the Valley of Decision; and all you who have any Tenderness in your Hearts, and Breathings inwardly after the Lord, amongst all Professions, of what Name or Denomination soever, *Come out, come out of* Babylon, *and be you separate*; touch not any longer the unclean Thing, that the Lord may receive you, who stands ready to receive all that come in Truth and Righteousness unto him; who now will mark all that mourn because of the Sins of the People, which are great, and the Measure thereof

thereof filling up apace; and the Day and Time is haſtening, of the pouring out of the Vials of the unmixt Fury and Indignation of God, who lives for ever and ever: And therefore flee, flee for your Lives, out of *Sodom*'s Nature, and ſtick not in the Profeſſion of Things, neither the one nor the other, whilſt the Ground of thy Profeſſion did not, or doth not ſpring from the immediate Work of God, and daily Operation of his Eternal Power in thy Heart; but come down into pure Obedience to the pure ſtill Voice of the Spirit, and Gift of God in thy own Heart and Soul, which will, as thy inward Ears are attentive, direct thee in the narrow Way of Life Eternal, in which thou ſhould'ſt walk: So coming here, you come to that which moved in the Hearts of many, Years ſince, God-wards, which was that which wrought many into the Tenderneſs before ſpoken of; herein walk, and be faithful, and it will lead to the Fountain of Bleſſedneſs, from which it came, and unto the Horn of God's Anointed; and to *Shiloh* ſhall be the gathering of Thouſands through the Nations, Tongues, Languages, and People; and the Mountain of the Lord's Houſe ſhall be exalted, through this great Day of Trial, Tribulation, and Anguiſh, upon the Top of all the Mountains.

So the Lord God Almighty, by the Arm of Strength, reach all Hearts that have any breathing, panting Deſires after him, amongſt all Profeſſions, and pull many as Brands out of the Fire. So breathes my Soul, who am a Traveller for the univerſal Viſitation and Deliverance of the Seed of Jacob, *and raiſed up to propheſy of the Things which ſhall come to paſs, and be fulfilled in their Time and Seaſon.*

CHARLES MARSHALL.

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